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WALTERS # FIRST BOOK OF SOCIAL
AND RELIGIOUS SURVEY OF SPRINGFIELD



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A FIRST BOOK
of the
SOCIAL *and* RELIGIOUS SURVEY
of
SPRINGFIELD, MASSACHUSETTS

Compiled from
PRELIMINARY REPORTS AND GRAPHS
Presented at the Findings Conference, October
17th and 18th, and the Programizing
Conference, December 12th and 13th, 1922

by
JANE OLCOTT WALTERS
Executive Supervisor

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CHRIST CHURCH
EPISCOPAL



FIRST CONGREGATIONAL
CHURCH



ST. JOHN'S
CONGREGATIONAL



CHURCH OF THE UNITY

AUSPICES AND METHODS

The Springfield Survey was initiated in the early spring of 1922, at which time a local committee of ministers, social workers and other community leaders was organized as an advisory board. From this group, an Executive Committee of eight was chosen to assist in the direction of the Survey. Five members of the Executive Committee were made chairmen of five sub-committees to advise and coöperate in securing material for the five major divisions of the survey, namely:

Religious Organization—a study of churches and other religious groups
 Religious Education—a study of the Sunday-schools, their methods, their staffs, etc.

Recreational Facilities—a study of church, civic and commercial recreations.

Interrelationship of Church and Social Work—a study of the social background and certain social conditions in Springfield.

The Household Canvass—a religious census of the city.

Coöperation was secured from every Protestant church in the city, from the Jewish synagogues and such religious groups as the Y. M. C. A. and the Y. W. C. A.

Survey Methods

One of the first steps taken was the dividing of the city into survey districts, an effort being made to have the districts homogeneous as to general social and economic conditions. The results of the survey indicate that these eleven survey districts, A to K, were wisely chosen. (See District Map, p. 29.)

A house-to-house canvass was made on the twenty-first of May, 1922, to determine the religious faith of the people of the city, their religious affiliations, their nationality, etc. At that time over 16,000 men and women were interviewed—approximately 20 per cent. of the adult population of the city. The figures secured for those under twenty-one years of age were not adequate for the purposes of the survey. For the adults the figures were complete enough to form a good statistical sample. These household canvass figures were tabulated by survey districts and have formed the basis of many of the statistical studies of the survey.

In conjunction with the household canvass figures, a study was made of the 1920 United States census; the Census of Religious Bodies, 1916; and the population census of 1920. There was also a careful analysis of the figures of the school census for 1921.

Schedules were prepared for a study of church organizations, finances, etc., and religious education. These included four schedules drawn up by the Religious Organization Committee with the assistance, on schedule 2, of the Interrelationships Committee; three schedules drawn up by the Religious Education Committee, and a questionnaire to religious leaders as to the aims of religious education; and one questionnaire as to the recreational facilities of the churches.

For approximately twelve weeks, two field investigators spent all their time interviewing church officials, pastors, Sunday-school officials, and others, securing the information for these schedules. Supplementary work was done by other members of the staff until fairly complete returns were made by forty-two of the forty-four regularly organized churches. The Free Methodist group and the Salvation Army were not included in this study; the Free Methodists because it was difficult to secure adequate information concerning them, owing to the absence of the pastor, and the Salvation Army because its activities seemed to require special study. Supplementary studies of the miscellaneous religious groups and religious faiths of the city were made by a research worker. Brief studies were also made of the nationality groups; and historical material was secured from the library.

The information secured on these schedules and questionnaires constitutes the bulk of the survey material. It must be borne in mind that this material was

secured in every case from men and women connected in an official capacity with a church or Sunday school.

In addition to this study of present-day conditions, a complete analysis was made of the yearbooks of the four largest denominations of the city—Congregational, Baptist, Methodist Episcopal and Protestant Episcopal—from the year 1899 to 1921. To smooth out any unusual situation in an individual year, these figures were studied by three-year periods from 1899-1901 to 1917-1919; and for the individual years 1920 and 1921. All figures used in the discussion of membership, Sunday-school enrollment, finances, etc., during these twenty-three years are from these official yearbooks of the several denominations.

A complete analysis was made of the juvenile delinquency cases for 1917, 1920 and 1921. Also, an analysis was made of the six hundred and sixty Union Relief cases for 1921, the Union Relief Association being the organized charity society of the city.

A study was made of the various boys' and girls' "character building" organizations, including the Y. W. C. A., Y. M. C. A., Boy and Girl Scouts, Boy's Club, Girl's Club and the Achievement Clubs. A brief study of all the recreational facilities of the city was made.

Spot maps were made for the parishes of eleven churches of the city and for the Sunday schools of twenty-one churches.

II

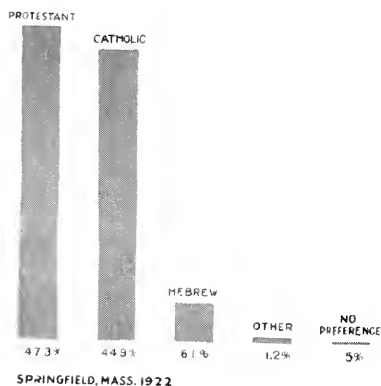
THE PEOPLE AND THEIR CHURCHES

The City of Springfield is one of the largest industrial centers of New England today, boasting a population of 135,000, with 540 manufacturing plants putting forth 478 products and employing 30,000 men and women. Springfield was founded in 1635 at the junction of the largest river in New England and an ancient western trail. In 1794 it was authorized as a site for the first Federal gun factory. This marked the beginning of the city's industrial development. In the early forties of the last century, the first railroad came to Springfield and at that time the industrial life of the city received a tremendous impetus.

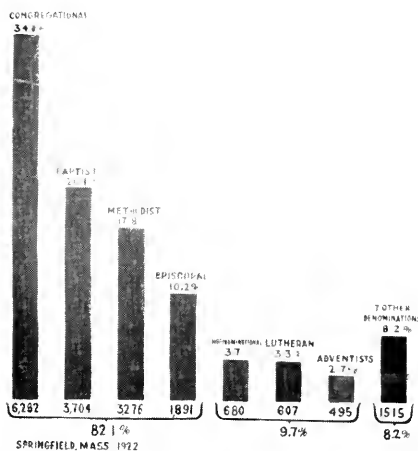
The city more than doubled in population from 1900 to 1920, increasing 117 per cent. About one-fourth of its people are foreign-born and about one-half of the native-born are first generation Americans. There are 2,600 negroes and about 200 Orientals, largely Chinese. The largest group of foreign-born are Irish, there being nearly 6,000. This is also the oldest group, the first Irishman having come to Springfield with William Pynchon, one of the founders. The second largest group is the Italian, with about 4,500. The Russian with 3,800; French-Canadian, with 3,700; and the Polish, with 2,400, form the other three large groups. Scotiand, England, Sweden and Germany have each contributed about 1,000 to the foreign-born; and Greece nearly as many. The Greeks have increased in number since 1910 and have a larger percentage increase for the last ten years than any other group. They also mark the newest migration. The smaller groups include Austrian, Syrian, Armenian, Finnish, French, Hungarian, Lithuanian, Czecho-Slovakian, Norwegian, and Danish. The percentage of foreign-born has declined slightly since 1910, it having been 25.9 per cent. in 1910 and 24.1 per cent. in 1920; but with their American-born children those of this group probably constitute well over one-third of the population.

According to the United States census, 46 per cent. of the people of the city are at work in the city's industries and businesses and 39 per cent. are at home. Of those at work, the majority are skilled workers, 46.8 per cent. being engaged in manufacturing and mechanical industries as machinists, builders, etc.; 13.9 per cent. are engaged in trade as bankers, clerks, salesmen, etc.; 12.7 per cent. are engaged in clerical occupations as bookkeepers, stenographers, etc.; 9.9 per cent. are engaged in domestic and personal service as nurses, barbers, etc.; 7.5 per cent. are engaged in transportation as drivers, motormen, freight agents, etc.; 6.3 per cent. are engaged in professional service as lawyers, clergymen, teachers, etc.; 2.4 per cent. are engaged in public service as policemen, firemen, etc., and 0.5 per cent. are engaged in all other occupations.

RELIGIOUS ADHERENCE SPRINGFIELD, MASS.



SPRINGFIELD DENOMINATIONS



The Faith of the People

The household canvass revealed that 47 per cent. of the people of the city are Protestant; 45 per cent. Catholic; 6 per cent. Hebrew; and slightly over 1 per cent. of other faiths, including Orthodox Greeks and Mohammedans. This leaves less than 1 per cent. acknowledging no religious preference or allegiance whatever. The household canvass further indicated that of the total Protestant group, 49 per cent. are city-born (native); 36 per cent. are rural-born (native); and 15 per cent. are foreign-born. For the Roman Catholic population, the figures are quite different, showing 48 per cent. are city-born (native); only 16 per cent. are rural-born (native); and 36 per cent. are foreign-born. The probable adult Protestant population is 41,000. Of this number, 26,500 are church members, including those who are members of out-of-town churches and those who have at some time been members of city churches but who are no longer on the rolls of the local churches. The actual number on the rolls of the local churches is about 17,000.

The first church to be established in Springfield was the First Church of Christ Congregational, organized in 1637—the fourteenth church to be established in the colony of Massachusetts Bay. It is recorded that John Mathews was hired, by a vote of the town of Springfield, to beat the drum every Sunday for half an hour before the commencement of the morning service, for which he was to receive four pence in wampum from each family—or its equivalent, a peck of Indian corn.

Today, the people worship in eighty-seven different congregations and are summoned to the Sunday morning services by the chimes in the new Municipal Building located within a stone's throw of the First Church. These eighty-seven religious groups include fourteen Roman Catholic, two Greek Catholic, seven Hebrew congregations, a group of Bahaists, an unorganized group of Mohammedans and sixty-two groups of Protestants, of which forty-five are regular denominations, twelve irregular and four missions with denominational affiliations. The twelve "irregular" groups include six denominations which are listed by the United States census: Christadelphians (20), First Spiritualist Union (100), International Spiritualists Union (22), Theosophical Society (65), Christian Scientists (750, estimated), and Latter Day Saints (19); and six not listed by the census—International Bible Students (50), Associated Bible Students (25), New Thought (105); also three missions—Rescue Mission (49), Pentacostal Mission (20, estimated), Gospel Mission (30). The missions with denominational affiliations are Rushville Mission (35), Foster Chapel (membership included in Hope Church), Jasper Street Congregational Mission (15), the Italian Baptist Mission (55) and the Sharon Baptist Mission—Negro (27). Of the remaining forty-five Protestant groups one—the Quakers (7)—is organized "for work, not for worship"; and two, the Free Method-

ists (20), and the Salvation Army (104), have not been included in this preliminary tabulation for reasons already stated. The forty-two remaining churches are distributed among sixteen denominations as follows:

Protestant Churches	Number of Churches	Number of Members	Percentage
Congregational	10	6,282	34
Baptist	9	3,704	20.1
Methodist Episcopal	6	3,276	17.8
Protestant Episcopal	3	1,891	10.2
Lutheran	2	607	3.3
Undenominational	2	680	3.7
Universalist	2	476	2.6
Disciples of Christ	1	154	0.8
Advent Christian	1	319	1.8
Seventh Day Advent	1	176	0.9
Presbyterian	1	252	1.4
Unitarian	1	429	2.3
A. M. E.	1	150	0.8
A. M. E. Zion	1	12	0.1
Colored M. E.	1	42	0.2
Total	42	*18,450	100.00

For more than two centuries, the churches of Springfield were all of Protestant denominations. In 1847, the first Roman Catholic Church, St. Benedict's, was organized. This later became St. Michael's in 1861 and moved to State Street. In the decade 1870 to 1880, four more Roman Catholic churches were established; two of them in Indian Orchard—St. Aloysius (French) in 1873, and St. Matthews, 1878. Two churches were founded in Springfield proper. Of these, St. Joseph's, 1873, was also a French church. There were no other Roman Catholic churches founded until 1893, when Our Lady of Mt. Carmel was organized on William Street. This was the first Italian church. All Souls was founded in 1895. The decade 1900 to 1910 marked the founding of numerous other Roman Catholic churches, including The Church of the Holy Family—1901, Immaculate Conception—1905 (Indian Orchard); Our Lady of Hope—1906; Church of St. Peter and St. Paul (Syrian), 1907; and The Church of the Holy Name in 1909. The newest Roman Catholic church, Our Lady of the Rosary, was established in 1917.

The first Jewish synagogues appeared in the nineties; Benai Jacob, 1891, on Ferry Street; and Beth Israel, 1892, on Main Street. Three more Jewish congregations, all in the North End, were founded between 1900 and 1905: Sons of Israel, 1902; Tiferes Israel, 1903, and Kesser Israel, 1904. In 1912, another Hebrew congregation was established—Beth El.

The first Eastern Orthodox church—St. George's (Greek)—was established in 1906.

The first of the colored churches now existing was the Third Baptist, established in 1872.

The only German church was the German Lutheran in 1889; and the first Swedish church was the Swedish Evangelical Mission, established in the same year.

The founding of other Protestant churches will be discussed in the chapter on denominations.

III THE PROTESTANT CHURCHES

A detailed study of the forty-two Protestant churches has been made. Some of the outstanding facts will be presented here. A more careful analysis will be given, however, in the book to be published.

The Size of Springfield Churches

The size of these churches ranges from 12 members to 1,558—the average size being 334. More than half the churches—26—report fewer than 400 members each. Seven of these have fewer than 100 members. There are fourteen churches with a membership of over 500; five of them having more than 1,000 members each.

*This includes non-resident as well as resident members.

The median size of the churches of the four major denominations has increased in almost exact arithmetical ratio as follows:

- 1899-01 ½ of the churches had under and ½ over 200 members
- 1908-10 ½ of the churches had under and ½ over 300 members
- 1917-19 ½ of the churches had under and ½ over 400 members
- 1921 ½ of the churches had under and ½ over 500 members

The gain of the last date may not hold for the decade, but the tendency to larger average size is well established.

Men and Women as Church Members

Of the forty-two churches, twenty-nine, covering eleven denominations, have furnished information as to the sex of their members. These twenty-nine churches had, in 1921, 11,923 members, of whom 4,423 were men and 7,500 were women. That is, 37.1 per cent of all of the members were men.

The Baptist and Congregational churches report a steady increase in the proportion of men during the last twenty years. The Baptist Year Books report this detail only until 1916; the percentage in 1902-04 being 30.6 per cent, and increasing to 32.8 per cent in 1914-16. In the case of the Congregational churches the ratio rose steadily from 32.4 per cent in 1899-1901 to 37.4 per cent in 1921.

The Growth of the Churches

The membership figures for the four major denominations throw light upon the period growth of the churches since 1899.

The increases and decreases of individual churches *relative to their own past records* are shown in the following table, in which the churches are divided into four classes, according to relative growth:

- (A) The highest growth, (C) Less than average growth.
- (B) More than average growth, (D) The least growth or generally actual loss.

The first and second columns show the average gains or losses between three-year periods ten years apart, thus covering two decades. The third column shows the gains or losses of 1921 relative to the annual average of 1917-1919.

RANKING OF CHURCHES OF FOUR SPRINGFIELD DENOMINATIONS BY RATE OF AVERAGE ANNUAL GROWTH: TWO DECADES AND 1921

1908-10 over 1899-1901		1917-19 over 1908-10		1921 over 1917-19	
Church	Per Cent	Church	Per Cent	Church	Per Cent
Swedish Mission Cong'l	188	All Saints Epis.....	475	Faith Cong'l	30
Emmanuel Cong'l	138	Liberty M. E.....	395	Third Bapt.....	29
Park Memorial Bpt.....	114	St. John's Cong'l.....	93	St. John's Cong'l	24
B					
Faith Cong'l	113	Faith Cong'l	85	Park Mem. Bapt.....	25
St. John's Cong'l	83	Emmanuel Cong'l	74	Wesley M. E.....	17
Third Bapt.....	67	Wesley M. E.....	64	St. James M. E.....	14
Fourth Cong'l	50	Third Bapt.....	60	Swedish Mission Cong'l	12
Asbury M. E.....	37	Park Mem. Bapt.....	54	All Saints Epis.....	12
		First Cong'l.....	43	Emmanuel Cong'l	11
C					
Trinity M. E.....	31	Asbury M. E.....	40	Evangelical Cong'l	9
Carew St. Bapt.....	25	Olivet Cong'l	35	St. Peters P. E.....	8
North Cong'l	23	St. James M. E.....	34	Christ P. Epis.....	5
Park Cong'l	20	St. Peters P. Epis.....	28	First Cong'l	1
Hope Cong'l	17	Park Cong'l	21	Asbury M. E.....	1
South Cong'l	14	Evangelical Cong'l	11	Grace M. E.....	-1
Christ P. Epis.....	4	First High'd Bapt.....	8	Carew St. Bapt.....	-1
First Cong'l.....	-2	North Cong'l	2	Liberty M. E.....	-3
D					
Evangelical Cong'l.....	-4	Swedish Mission Cong'l	1	Hope Cong'l.....	-11
Grace M. E.....	-5	Grace M. E.....	0	North Cong'l.....	-14
Eastern Ave. Cong'l.....	-7	Trinity M. E.....	-1	Park Cong'l.....	-18
Olivet Cong'l	-9	Hope Cong'l.....	-2	Swedish Baptist.....	-35
State St. Bapt	-10	Christ P. Epis.....	-3		
Wesley M. E.....	-22	State St. Bapt.....	-5		
		South Cong'l.....	-6		
		Carew St. Bapt.....	-14		

As a whole, the table shows great fluctuations. It is well to note, however, that Faith and St. John's Congregational churches maintain their position in the upper class throughout the entire period; and that Park Memorial Baptist and Emmanuel Congregational are in this class for two of the three periods. The Third Baptist is on the border line of Class A for two periods and in Class A for the third period. These are the churches of the most rapid and most constant growth. In the decreasing class, there are the Swedish Baptist, State Street Baptist and Hope Congregational churches, in two of the three periods; and the Park Congregational, First Congregational and Christ Episcopal, in Class C, the churches that have grown with less than average rapidity in two of the three periods. Carew Street and Hope Congregational have both declined from higher to lower classes, while North Congregational has lost ground continuously. Wesley, on the other hand, has risen to a higher class.

From the standpoint of *continuity of gains or losses*, over this same period, the churches take the following rank:

RANK OF CHURCHES IN NUMERICAL GROWTH FOR PERIOD 1899 TO 1921
(Calculated by Three-year Averages)

A RANK	B CHURCH	C NO. PERIODS SHOWING LOSS
	MORE RAPID GROWTH	
1	Faith Congregational	
2	Highland Baptist	1
2	Park Memorial Baptist	
3	First Congregational	1
4	Third Baptist	1
5	St. John's Congregational	
6	St. Peter's Protestant Episcopal	1
	ABOVE AVERAGE GROWTH	
7	All Saints' Protestant Episcopal	1
7	Emmanuel Congregational	
8	Hope Congregational	3
9	Wesley Methodist Episcopal	2
10	Asbury Methodist Episcopal	1
11	Trinity Methodist Episcopal	3
12	South Congregational	
12	Chase Memorial Baptist	
	BELOW AVERAGE GROWTH	
13	St. James' Methodist Episcopal	1
14	Swedish Evangelical Congregational	1
15	(Olivet Congregational)	
	(French Congregational)	
16	Evangelical Indian Orchard	4
	(Eastern Avenue Congregational)	
17	Carew Street Baptist	3
18	Liberty Methodist Episcopal	1
	SLOWEST GROWTH OR LOSS	
19	Park Congregational	2
20	Swedish Baptist	(2)
21	North Congregational	3
22	(Grace Methodist Episcopal)	(6)
	(First Baptist)	(2)
23	(State Street Baptist)	(5)
24	Bethany Baptist	(1)

The column headed "Number of periods showing loss" indicates how few churches gained consistently in every one of the three-year periods, and how generally difficult it is for a church to make a good record over the entire period if it has many short periods of loss.

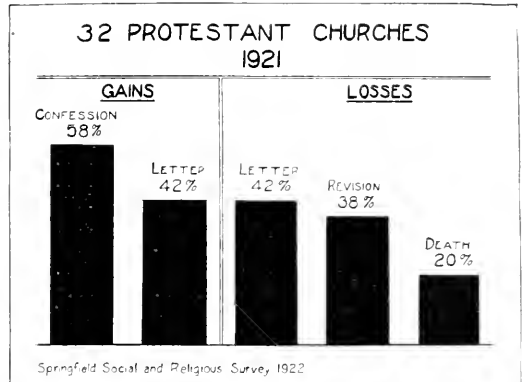
Comparing this table with the former one showing increase of individual churches in terms of their past records, it will be noted that Faith and St. John's Congregational churches and Park Memorial Baptist have not only made the most rapid gains in terms of their own growth, but have on the whole contributed most to the general growth and have done so most continuously. These contrast with the First Congregational Church, which ranks third in its absolute contribution to Protestant growth in spite of the fact that it has had one period of very sharp decrease.

At the other end of the list will be found the churches which have contributed least or generally slowed down the general Protestant growth. The churches whose names appear in brackets are those which have gone out of business. The table is an eloquent commentary upon this fact. Continuous failure to grow for a long period naturally challenges the right of a church to exist, at least along the lines of its previous policy.

Analysis of Gains and Losses

Complete returns on gains and losses in church membership in 1921 were made by thirty-two churches, representing fourteen denominations—two of the very small denominations giving no information on this point. The total number of losses—711—is 55.5 per cent of the total gains, 1,281. Of the 711 losses, 20 per cent were by death; 42 per cent by transfer; and 38 per cent by "revision of the rolls." These percentages agree very closely with those for the Baptist and Congregational churches over the twenty-three-year period (see p. 22, Chapter V) and indicate, perhaps, the usual way in which losses occur.

A study of the gains shows that of the 746 persons admitted for the first time only 297 were from the Sunday-school and under twenty-one years of age.



GAINS AND LOSSES IN MEMBERSHIP FOR 32 PROTESTANT CHURCHES, 1921

GAINS

TOTAL	FIRST ADMITTANCE		TRANSFER	TOTAL	LOSSES		
	From S.S.	Other			DEATHS	TRANSFERS	REVISION
1,281	297	449	535	711	143	299	269
100%	23.2%	35.0%	41.8%	100%	20.1%	42.1%	37.8%

RANK OF SPRINGFIELD CHURCHES BY AGGREGATE AVERAGE ATTENDANCE UPON ALL ORGANIZATIONS AND STATED ACTIVITIES

RANK	CHURCH	RANK IN CHURCH MEMBERSHIP	ATTENDANCE RANK RELATIVE TO MEMBERSHIP RANK
A			
1	First Congregational	1	
2	First Baptist	2	
3	South Congregational	3	
4	Wesley Methodist Episcopal	4	
5	Park Memorial Baptist	11	7
6	Christ Protestant Episcopal	5	-1
7	St. James Methodist Episcopal	15	9
8	St. John's Congregational	12	5
9	First Asbury Methodist Episcopal	9	1
10	Faith Congregational	6	-3
B			
11	Emmanuel Congregational	18	8
12	Third Baptist	7	-4
13	North Congregational	13	1
14	Auburndale Baptist	34	21
15	Mt. Calvary Baptist	17	3
16	Church of the Unity, Unitarian	14	-1
17	Union Memorial	8	-8
18	All Saints, Potestant Episcopal	19	2
19	Loring Street African Meth. Epis.	30	12
20	Seventh Day Advent	28	9
21	Liberty Methodist Episcopal	33	13

RANK	CHURCH	RANK IN CHURCH MEMBERSHIP	ATTENDANCE RANK RELATIVE TO MEMBERSHIP RANK
C			
22	Swedish Mission Congregational.....	25	4
23	Carew Street Baptist.....	23	1
24	First Presbyterian	24	1
25	Advent Christian	20	-4
26	St. Peter's Protestant Episcopal.....	34	9
27	St. Paul's Universalist.....	16	-10
28	Evangelical Congregational	27	
29	Community Church (Undenom.).....	37	9
30	Chase Memorial Baptist.....	32	3
31	Second Universalist	35	5
D			
32	First Disciples	29	2
33	Swedish Lutheran	21	-11
34	German Lutheran	22	-11
35	Park Congregational	26	-8
36	Bethany Baptist	36	1
37	Swedish Methodist Episcopal.....	31	5
38	St. Mark's Colored M. E.....	38	1
39	Swedish Baptist	39	1
40	Zion African Meth. Epis.....	41	-2
41	New Jerusalem	40	

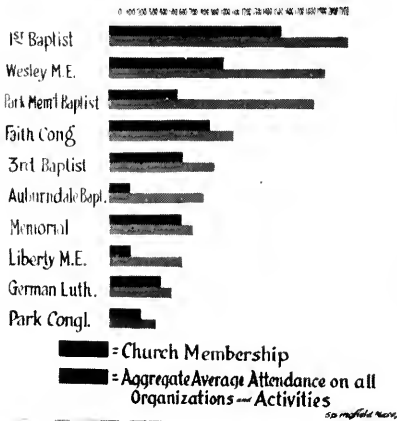
Classes A and B are above average, A being the largest and Classes C and D below average, D being the smaller. Liberty M. E. Church occupies the median place. The rank of each church from membership is indicated in the right-hand column and the divergence of attendance rank from membership rank shown.

It will be noted that.

- Class A includes 7 of the 10 largest memberships
- Class D " 7 " " " smallest "
- Class B " 5 " " " average "
- Class C " 3 " " " " "

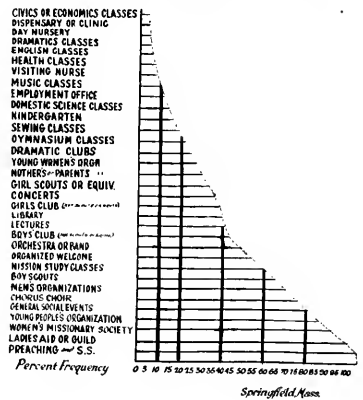
This indicates that there are some "small-big" churches, as well as some "big-little" churches, like Auburndale Baptist and Liberty Methodist, whose total working adherents far exceed their church memberships.

CHURCH SIZE NOMINAL OR REAL?



A NATIONAL CHURCH YARD-STICK

Frequency of occurrence of specified organizations and activities in 500 American City Churches.



The National Yard-Stick

Is there any principle of classification which shall take us beyond these comparisons of size and give us a more significant yard-stick? Such a principle might be found by the comparison of church programs. This has already been hinted at in the insistence that size comparisons should refer not primarily to church membership, but to aggregate attendance on the activities of the church and all its subsidiary organizations: missionary societies, young people's, men's, boys', girls' organizations and the like. These subsidiary organizations represent the effort of the church to do this or that particular service for and through this or that age-, or sex-group, or for all its constituencies together.

The survey, therefore, brings from the comparative study of a thousand Protestant churches, in cities of over one hundred thousand population, what may be called a national yard-stick. This consists in the arrangement, in a frequency-series, of thirty-three kinds of organizations and stated activities carried on by about five hundred city churches, as discovered by the Interchurch World Movement Surveys. The relative frequency with which each of the thirty-three specified organizations and activities occurred in the five hundred churches studied appears in the diagram, "A National Church Yard-Stick," on page 10.

It appears that about one-half of the entire list occurs in less than 20 per cent of the churches; but that certain ones, viz., Sunday-school, ladies' aid activities or guilds, women's missionary societies, and young people's societies are common to over 80 per cent of all churches. These are the conventional elements of the Protestant program, as contrasted with the exceptional ones. The degree to which any given activity of the specified list is usual or exceptional appears from its position on the list.

The Rank of Springfield Churches

To classify a church, one simply sets its program up to see how high it measures on the national yard stick. A Springfield church like the Swedish Methodist, which reports only a Sunday-school, an aid and missionary society, and a young people's organization, is doing only the most usual and common things which a church can do. It has the narrowest and most conventional type of program. Stand its program up against the national yard stick, and one finds it a one-story church, with an *under-developed* organization, following a rural rather than an urban pattern.

A church like the North Congregational, which, with one exception, has no activity or organization beyond the eighth (Boy Scouts), links itself to a very ordinary program, one shared by at least 40 per cent of all city Protestant churches. It may be said to have a *conventionally expanded* program or to be a two-story church.

A church like the Park Memorial Baptist, whose program piles up as high as the eighteenth place on the frequency-scale, is attempting some things attempted by only about 15 per cent of the city churches in America. A significant part of its program falls within the exceptional range. It is a three-story church, with an *elaborated* program.

Two Springfield churches, the South Congregational through its Olivet Community House, and the St. John's Congregational with its institutional activities, are doing what only two or three per cent of the city churches of America have attempted. They fall in the very exceptional class of *socially adapted churches*, and tend toward skyscraper programs.

A classification of churches according to likeness of program will put all the narrower conventional churches in a pile with the Swedish Methodist, all the conventionally expanded ones in a pile with the North Congregational, and all those with an elaborated all-around program in a pile with Park Memorial Baptist. So far as Springfield is concerned, there is none left to go with South-Olivet and St. John's Congregational in the socially adapted group.

Applying these principles of classification to the entire body of Protestant churches yields the following results, which should be regarded as tentative and subject to correction:

UNDER-DEVELOPED CHURCHES—13

Swedish Baptist
 German Lutheran
 Swedish Lutheran
 Swedish Methodist Episcopal
 St. Mark's Colored Methodist Episcopal
 New Jerusalem
 Advent Christian
 Seventh Day Advent
 African Methodist Episcopal Zion
 Bethany Baptist
 Mount Calvary Baptist
 Swedish Mission Congregational
 First Disciples

ELABORATED CHURCHES—12

Hope Congregational
 Third Baptist
 Church of the Unity—Unitarian
 Auburndale Baptist
 Chase Memorial Baptist
 First Baptist
 Park Memorial Baptist
 First Congregational

Asbury Methodist Episcopal
 Liberty Methodist Episcopal
 Wesley Methodist Episcopal
 Christ Church, Protestant Episcopal

SOCIALLY ADAPTED CHURCHES—2

South (Olivet) Congregational
 St. John's Congregational

TYPICAL DEVELOPED CHURCHES—14

Loring Street African Methodist Episcopal
 Emmanuel Congregational
 Faith Congregational
 North Congregational
 Park Congregational
 All Saints' Protestant Episcopal
 St. Peter's Protestant Episcopal
 First Presbyterian
 * Carew Street Baptist
 * Evangelical Congregational
 * St. Paul's Universalist
 * Second Universalist
 * Union Memorial (Undenominational)
 * Trinity Methodist Episcopal

What are the particular characteristics and affinities of the types of churches as thus distinguished?

In order to avoid too great detail, the forty-three Springfield churches may be divided into two groups as nearly equal as possible, having twenty-one and twenty-two churches, respectively.

As it turns out, the fourteen churches which we have classified as *under-developed* and the eight churches as *conventionally expanded* total twenty-two. These may be called the *narrow-program* half of the Protestant group. Again, the six transitional churches, the thirteen elaborated churches, and the two socially adapted churches total twenty-one and thus constitute the *broad-program half* of the group.

Nationality and Race

Now, all the Protestant churches of foreign antecedent will be found in the lowest ranks of the narrow-program half.

Again, five of the seven Negro churches will be found at the same level.

On the other hand, no white church of American origin will be found in the narrow-program group.

Two Negro churches, however, out of the seven have climbed up into the broad-program group.

This demonstrates pretty clearly that under-developed church programs are the product of the unprivileged or stranger groups of Protestant population. This is an important discovery which comparisons of size do not fully show.

Denominations

The denominational affinities of the different statistical types have a certain significance. Without invidious intent, it is convenient to divide the denominations represented in Springfield Protestantism as follows:

- A.—“The Big Four”: Congregational, Baptist, Methodist and Episcopal including 83 per cent of the total Protestant membership
- B.—Other well-established denominations which are locally or nationally large

*The transitional character of Trinity Church, with work in temporary quarters during the erection of its new building, is well understood in Springfield.

In less degree, the other churches starred should be regarded as transitional and on the way toward the next type.

- C.—Other established denominations which are locally or nationally small
- D.—Small and peculiar or poorly established denominations
- E.—Undenominational churches

As already indicated, the foreign and Negro churches belonging to the denominational families included in the "Big Four" predominately belong to the narrow-program group of churches.

Of the white churches of American origin belonging to these denominations, fifteen are in the broad-program group; twelve of which are also in higher classes.

On the contrary, six are in the narrow-program group, though none is in its lowest class.

Churches of the other well established denominations are divided about equally between the narrow-program and the broad-program groups.

The small and peculiar and the locally small denominations, with the foreign and most of the Negro churches, fall within the lowest levels of the narrow-program group.

Summarizing the evidence, it is clear that the more fully developed churches of the city belong to the denominations which are well established nationally and in New England. This is entirely to be expected.

The Church Staff

Of the forty-two Protestant churches, thirty-seven reported as to the educational qualifications of their pastor. Thirty-two pastors have completed the conventional ministerial training; that is, highschool, college and seminary. Eleven of these thirty-two have taken post-graduate work in addition. Two other pastors have completed highschool and seminary training, and only three have had no seminary training. Springfield ministers are a well-trained group.

Reports as to the experience of thirty-eight Protestant pastors show seventeen have had fifteen to nineteen years; eight from ten to fourteen; eight from six to nine; three from three to five years. Springfield pastors are, therefore, men of experience in their profession, thirty-five out of thirty-eight having had over six years' experience.

Of thirty-nine reports, fifteen pastors have been in Springfield less than three years; thirteen from three to five years; six from six to nine years; four from ten to fourteen years; one over twenty years. Twenty-eight out of thirty-nine pastors have been in Springfield five years or less.

In addition to the pastor, fifteen churches report other paid workers on their staff as follows:

Assistant Pastors	6
Directors of Religious Education	1
Parish Visitors	8
Pastors' Secretaries	4
Other Personnel	9

Of the forty-two pastors, one works without remuneration. The salaries of the others are as follows:

Under \$1,000	2
1000-1500	3
1500-2000	14
2000-2500	7
2500-3000	2
3000-4000	3
4000-5000	3
5000 and over	7

Of the forty-one pastors, fifteen receive \$2,500 or over. These figures are exclusive of parsonage. In thirteen cases, parsonage was reported in addition to the salary.

Relation of Staff to Type of Church

The narrow-program churches include the majority or those paying total salaries of less than \$2,000, more than half of which are at the lowest level as a group.

With two exceptions, churches paying \$2,500 or more in salaries are not only in the broad-program group but in the higher class.

The seven churches paying between \$2,000 and \$2,500 salary (these being the median), are scattered through several groups falling four times in the expanded program group.

This is pretty clear evidence that part of the additional salary of the better-paid ministry is remuneration for the operation of a more complex and highly organized enterprise. Job analysis would show most of the ministers getting more than \$2,500 doing a number of things which the ministers getting below \$2,000 are not called upon to do on account of the different character of the religious program of their respective churches.

Investment and Expense

Value of the church plant, consisting of the church building, parish-house, and parsonage, where these exist, must, for purposes of reasonable comparison, be separated from the value of the land, which varies greatly with location, as well as with amount.

The churches in the downtown section and along State Street have been greatly favored by appreciating land values which do not give them any better working facilities than they had before.

The narrow-program group has eleven out of seventeen church plants worth less than \$10,000. The two highest classes of the broad-program group have thirteen out of the eighteen plants worth more than \$15,000. Three plants worth between \$10,000 and \$15,000 are divided between the two groups. In general this investment in a permanent plant is proportionate to the breadth and character of the work which is to be carried on within its walls.

Current expenses of most churches consist primarily of salaries and expenditures necessary for the upkeep of the plant. The range of current expenses is as follows:

Under \$1,000	3
\$1,000 to \$5,000	14
\$5,000 to \$10,000	2
Over \$15,000	4

The group with current expenses of \$15,000 or over may be omitted as highly expanded. All churches falling in this group, except Trinity, whose transitional character at the present moment is well understood, have highly elaborated programs.

The remaining churches fall into two nearly equal groups consisting of those with salaries under and over \$5,000.

The narrow-program churches have two-thirds of the smaller salaries and the broad-program churches two-thirds of the larger salaries.

In benevolence, the narrow-program churches again have about two-thirds of the less-than-average benevolence, while the broad-program group has just two-thirds of the group of churches with more than average benevolence.

Comparison with Other Cities

Springfield's church types may be compared with the 342 churches surveyed by the Interchurch World Movement.

The results of this comparison with a group of churches probably typical of the entire country is as follows: Springfield stands a little over, and Hartford a little

under, the national average in under-developed churches. Springfield is very much below, while Hartford is also below the national average in conventionally expanded churches.

Springfield and Hartford are both considerably above the national average in transitional churches.

Springfield is just about as much beyond as Hartford is below the national average of elaborated churches. Springfield more nearly approximates the national average in socially adapted churches, while Hartford has more than twice as large a proportion of such churches as the nation as a whole.

This is the main point of difference, and probably signifies that New England cities have on the whole more highly developed churches than the cities of the nation as a whole. Historical and denominational reasons for this could probably be found.

In general, Springfield is somewhat nearer the national average than it is to that of Hartford, while Hartford is nearer the national average than Springfield is.

The differences are enough to raise the question whether Springfield has not too many elaborated churches for the number of socially adapted ones. Also whether its superfluous transitional churches should not adopt one or the other neighboring type and acquire the standards appropriated to it.

What About the Under-Developed Churches?

The second question which must be answered before judgment is pronounced upon individual churches is how the entire group of under-developed churches is to be regarded. The discovery that the most characteristic type for the country as a whole is the conventionally expanded type puts the entire group of under-developed churches in an unfavorable light, as being below the level of the average church as developed in the American city. They are below the representative urban expressions of American religious history. By this token, they are probably below the average level of effectiveness. Statistically they are sub-modal. Institutionally they are sub-normal.

Part of their difficulty is that they do not command people enough to organize into separate age- and sex-groups for religious and moral development. A church which cannot organize such groups is not an urban church, even though it is located in the city. To have to deal with a constituency wholesale and not be able to break up the family groups into age- and sex-groups is the mark of a rural situation.

In order to organize age- and sex-groups, the constituency must furnish at least the minimum required of each age- and sex-group. For example, the Boy Scouts troop must have at least twelve boys of a given age. Satisfactory contrasts of ability and temperament, as well as adequate financial basis and leadership, all depend upon adequate numbers. Churches which can rally a large number of constituents in addition to their church members can, of course, carry on elaborate programs; but churches which are really too small all around in effective working force cannot be efficient. This is the case with a good many in Springfield.

The only basis upon which such churches can succeed is that of not trying to organize the several groups of people through the church. In this sense those small churches can get along comfortably if they confine themselves to general religious services. But such a limitation makes it difficult for them to hold their constituencies, especially the new generation.

IV

THE SUNDAY-SCHOOLS

The forty-two Protestant churches surveyed in detail reported a total Sunday-school enrollment of 11,570; this is 62 per cent of the total church membership. In addition, there are schools connected with the various missions, as the Italian Baptist Mission, the Rescue Mission; also several directed by the Congregational Union and Hope Church. The total enrollment of these is not over 400.

Twenty-three Years' Growth in Sunday-school Enrollment

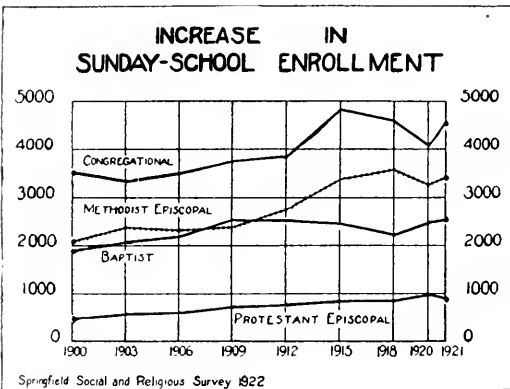
A study of the relative growth of population, the combined membership of the four major denominations, and the combined Sunday-school enrollment in these denominations, shows that the Sunday-school enrollment has not kept pace with the church membership. The population increased 117 per cent; church membership 64 per cent and Sunday-school enrollment only 37 per cent. In other words, the church membership of these four denominations increased two-thirds as rapidly as the population, while the Sunday-school enrollment increased but one-third as rapidly. The divergence between growth in church membership and population increases is probably due, in general, to the changing character of the population, which is more largely of non-Protestant antecedents than it was twenty years ago. However, this observation does not explain the difference between church membership and Sunday-school enrollment. Until 1914-16, Sunday-school enrollment about kept pace with church membership; but since that time there has been a decided falling off, which reached its low point in 1920. During 1921, the enrollment increased, so that the situation was somewhat improved.

The Share of Each Denomination in Sunday-school Growth

During this twenty-three-year period, the total enrollment in all departments of the Sunday-school, in the four major denominations, increased from 8,070 to 11,090, a gain of 3,020.

The Methodist Episcopal Sunday-school, which increased 1,225, or 41 per cent

of the total increase, contributed the largest amount. The Congregational gain was 910, or 30 per cent of the total; the Baptist 546, or 18 per cent; the Episcopal 339, or 11 per cent. Looked at from another viewpoint, the rank is quite different. Considering the growth of the Sunday-schools of each denomination in terms of their own enrollment, the largest increase is found in the Episcopal Sunday-schools, with a net increase of 72 per cent. The second rank is taken by the Methodist Episcopal Sunday-schools, with a percentage increase of 59. The Baptist and Congregational Sunday-schools



show about the same net increase, namely, 27 per cent.

The Sunday-school Enrollment in Percentage of Church Membership

A study of the Sunday-school enrollment of each denomination, in per cent of church membership over the period of twenty-three years, shows the Episcopal Sunday-schools increased in the ratio of Sunday-school enrollment to church membership over the whole period, although they showed a decline in 1921. The Methodist Episcopal Sunday-schools show no net movement, if we consider the first and last years of our twenty-three-year period, the ratio at each time being 99 per cent, although from 1912 to 1920 the ratio was 100 per cent or higher. The Baptist and Congregational denominations are responsible, therefore, for the poor Sunday-school showing, relative to church membership, made by the four denominations combined during the last eight years. The Baptist slump is the most pronounced. Starting with an equal enrollment in the two activities in 1900, the ratio changed back and forth until 1909, when it reached 104. Since that time, there

has been a continuous decline, which left the denomination with a ratio of 70 per cent in 1921. The Congregational line runs downward from 1915, where it stood at 88 per cent, reaching 66 per cent in 1920, and rising to 71 per cent in 1921.

RATIO: SUNDAY-SCHOOL ENROLLMENT TO CHURCH MEMBERSHIP

PERIOD	4 MAJOR	BAPTIST	CONGREGATIONAL	EPISCOPAL	M. E.
1899-1901	88%	99%	91%	39%	99%
1902-1904	84%	101%	78%	44%	105%
1905-1907	79%	92%	76%	43%	100%
1908-1910	84%	104%	77%	50%	99%
1911-1913	85%	99%	75%	44%	117%
1914-1916	88%	91%	88%	45%	110%
1917-1919	81%	79%	78%	44%	110%
1920	75%	80%	66%	49%	100%
1921	73%	70%	71%	42%	99%

It is noteworthy that the ratio of the total Sunday-school enrollment to the total church membership of the city, a ratio of 62 per cent, is much lower than the ratio for the four major denominations, which is 73 per cent.

Sunday-school Enrollment

The forty-two Protestant churches reported a total Sunday-school enrollment of 11,570; this includes 859 in home departments and 988 on the cradle rolls. Of the nearly 9,800 in the attending departments, about 7,100 are under 21. The schools range in enrollment of the attending departments, from ten (A. M. E. Zion) to 785 (Wesley M. E.). The most representative school is one which has an enrollment between 100 and 200.

The enrollment is as follows:

Under 100 enrollment	—	8	schools
100-200	—	18	"
200-300	—	6	"
300-400	—	3	"
400-500	—	3	"
Over 600	—	4	"
		—	
		42	

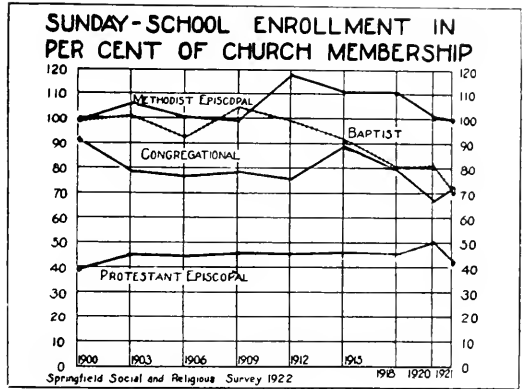
Of the eight schools with an enrollment of less than 100, seven are of racial or nationalistic churches; the eighth is the Church of the Unity school.

All ten schools with an enrollment of over 300 are schools of the four major denominations and do not represent racial or nationalistic groups.

Enrollment in Ratio to Constituency

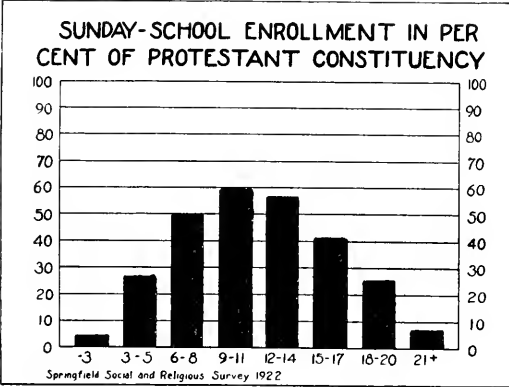
The Sunday-school enrollment of those under twenty-one has been studied by age-groups and compared with the estimated Protestant constituency by age-groups. It was not possible to secure this detailed information for the minor groups nor for one of the smaller regular Sunday-schools; however, these additional figures are not large enough to affect materially the results. As the Census groupings are for 1920 and the Sunday-school figures for 1921 or 1921-22, the percentages given are favorable rather than otherwise.

According to the census figures, 35 per cent of the population of Springfield are boys and girls and young people under twenty-one. It is estimated that 20,000 are Protestants, i.e., are Protestant by tradition or by preference. Of this group, 36 per cent are enrolled in the Protestant Sunday-schools of the city.



The Sunday-school reports for the four major denominations, the Baptist, Congregational, Methodist Episcopal and Protestant Episcopal, over a period of twenty-three years show that the membership of Sunday-schools increased at approximately the same rate as church membership up to about 1915, when Sunday-school membership began to decrease. The total of Sunday-school enrollment for these four major denominations in 1899-1901 was 8,000. The total enrollment for 1921 was 11,000, representing a net gain of 3,000 over a period of twenty-three years. The peak of Sunday-school enrollment was reached in 1915, when the total enrollment was 11,400.

The current enrollment of forty-one Protestant churches reported is 7,132 boys and girls under twenty-one. This enrollment has been reported by the following



age-groups—3-5, 6-8, 9-11, 12-14, 15-17, and 18-20. The Protestant constituency of these age-groups has been estimated by a careful correlation of the household canvass percentages, and the U. S. Census figures. There are 879 children, age 3-5, within the Sunday-school; this is 27 per cent of the Protestant constituency; of the group 6-8, 1,420, or 49 per cent, of the Protestants are enrolled; and of the group 9-11, 1,650, or 59 per cent, of the total. This age-group, 9-11, has the highest percentage of any. It would appear that after eleven years of age, the boys and girls begin to drop out of the Sunday-school. Of the age-

group 12-14, 1,447 are enrolled, or 56 per cent of the total. Of the age-group 15-17, 1,013 are enrolled, or 41 per cent of the total. Of the young people, 18-20, 658 are enrolled, or 25 per cent of the total.

An analysis of the age-groups in the Sunday-schools of the four major denominations shows that the schools are made up as follows:

Age Group	Baptist Per Cent.	Congregational Per Cent.	Methodist Per Cent.	Episcopal Per Cent.
3-5	11	9	9	8
6-14	38	49	45	70
15-20	18	20	14	12
Adult	32	22	32	10

The Episcopal churches have the smallest percentage of adults (10 per cent) and the highest of children, 6 to 14—(70 per cent). The Congregational Sunday-schools have the largest proportion of young people 15 to 20—(20 per cent).

About one-third of the enrollment of the Baptist and Methodist Sunday-schools are adults.

Sunday-school Attendance

The influence of the Sunday-schools can better be measured in terms of attendance than in terms of enrollment; and in such terms the situation is still less satisfactory than that already presented. For two denominations, the Baptist and Methodist Episcopal, the survey is able to show the ratio of attendance to enrollment over a series of years. The growth for Methodist Sunday-schools relates to pupils only, and that for the Baptist Sunday-schools to officers and teachers as well. The striking feature is the declining ratio of attendance to enrollment. In 1900, the ratio for pupils in each denomination was about the same—64. Since that time, the ratio has declined to 43, for the pupils in Baptist Sunday-schools, in 1914-1916; at which time the statement of average attendance was discontinued from the published reports. The Methodist ratio for pupils declined to a low point, about 44, in 1920; but increased slightly in 1921. The same tendency is evident, although in less marked degree, for Baptist officers and teachers; at the beginning

of the period, the average attendance of officers and teachers in Baptist Sunday-schools was 82 per cent of the enrollment, while in 1914-1916 the ratio had declined to 61.

Attendance vs. Enrollment

The relation between attendance and enrollment has been reported by thirty-eight Protestant Sunday-schools from thirteen different denominations in the attending departments, exclusive of cradle roll and home department during 1921. Considered by denominational groupings, the highest percentage of attendance to enrollment is 80, shown by the A. M. E. Zion Sunday-school. The numbers involved here, however, are so small that the results are largely without significance. There are eight denominations whose attendance percentages are closely grouped, with only fractional variation, ranging from 74 to 68. In their order, they are, Adventists bodies, Congregational, Presbyterian, Colored M. E., Universalists, Episcopal, Lutheran, Baptist. Two other denominations are in the lower sixties—the Undenominational Sunday-schools and the Disciples. Bringing up the rear are the Methodist Episcopal Sunday-schools, with a percentage of only 57, and the Unitarian, with a percentage of 54. The low standing of the Methodist Episcopal and Baptist denominations is largely due to the fact that they have large adult departments, which, as will be shown, are notoriously irregular in attendance.

SUNDAY-SCHOOL ATTENDANCE IN PERCENT OF ENROLLMENT, 1921

RANK	SUNDAY-SCHOOL (Main Department)	ENROLLED	PER CENT
1	Bethany Baptist	42	83
2	St. Peter's Episcopal	220	81
3	A. M. E. Zion	10	80
3	Swedish Baptist	35	80
4	Evangelical Congregational	133	78
4	Second Universalist	127	78
5	Emmanuel Congregational	358	77
5	St. John's Congregational	235	77
6	Advent Christian	123	76
7	First Baptist	776	75
7	German Evang. Lutheran	80	75
8	First Presbyterian	137	72
8	North Congregational	160	72
9	All Saints' Episcopal	157	71
9	Hope Congregational	635	71
9	St. Marks' Colored M. E.	42	71
10	Park Congregational	146	70
10	Seventh Day Advent	100	70
10	South Congregational	151	70
11	Auburndale Baptist	268	68
12	Community	165	67
12	Liberty M. E.	151	67
13	Third Baptist	196	66
14	Park Memorial Baptist	466	65
14	Swedish M. E.	77	65
15	St. Paul's Universalist	137	64
15	Swedish Evangelical Lutheran	107	64
16	Mt. Calvary Baptist	95	62
17	Chase Memorial Baptist	168	61
17	Christ Episcopal	329	61
18	Disciples	171	60
18	Memorial	251	60
19	Swedish Congregational	135	59
20	Wesley M. E.	783	57
21	Asbury M. E.	484	56
22	Carew St. Baptist	225	55
23	St. James M. E.	325	54
23	Church of Unity	90	54

Churches not included—Faith and First Congregational, Trinity M. E. and Loring St. A. M. E.

Age-Groups—Sixteen Sunday-schools, representing six denominations, have reported details as to enrollment and attendance by age-groups. The combined

ratio for these sixteen Sunday-schools, all ages, was 66, which agrees almost exactly with that found for the thirty-eight Protestant Sunday-schools just before mentioned, and leads to the conclusion that the sixteen reporting age-detail are a fair example.

Considered by specific age-periods, the situation relative to attendance is essentially the same as enrollment. The age-period 9-11 shows the highest percentage of attendance—77 per cent. The percentages are as follows:

Age-Group	Per Cent of Attendance
3- 5	59.5
6- 8	70.9
9-11	76.5
12-14	75.6
15-17	67.8
18-20	75.1
over 20	48.7

Officers and Teachers

It is surprising that the total number of officers and teachers in the Sunday-schools of these two denominations remained stationary over the whole period under consideration, while the number of pupils enrolled increased. The increase in number of pupils in Baptist Sunday-schools was 200; in the Methodist Sunday-schools it was 800. How could the same number of officers and teachers handle the increased enrollment? The explanation is to be found in the facts as to average attendance. The average attendance of Baptist pupils decreased almost 300, while the average attendance of Methodist pupils increased only 100. A superficial consideration led to the conclusion that with the attendance declining or increasing but slightly, the same staff of officers and teachers would suffice. On more careful study, however, one is led to inquire whether the sequence is not the reverse, and the stationary or declining attendance the result of a failure of properly qualified persons to enlist as teachers in the Sunday-schools.

The Sunday-school Staff

The Sunday-schools of the city are directed by approximately 340 officers, the large majority of whom serve as volunteers. There are about 800 teachers, all of whom give their services. Thirty-nine churches reported as to Teachers' Meetings, Training Courses, and Reference Libraries. Of these, 34 report regular teachers' meetings and five report no teachers' meetings. Only ten schools report a training course for teachers. Twelve report a reference library for the Sunday-school. Eleven schools report a special Sunday-school board.

V

THE DENOMINATIONS

Denominational Foundings

The forty-two Protestant churches studied represent sixteen denominations.

The Congregationalists were first to establish a church (1637). Nearly two centuries later, three other denominations were founded—the Baptists (1811), the Methodists (1815) and Episcopal (1817). These became, with the Congregational, the four leading denominations of the city, constituting, in 1921, 83 per cent of Springfield's total church membership.

The fifth denomination, and the fifth church, was established in 1819, when 117 members of the Old First Church left to form the Church of the Unity. No other Unitarian Church has been organized. This church, probably the most beautiful in the city, has a membership of about 400 and a constituency perhaps twice the size of its membership.

The Universalists also organized, about this time (1827), St. Paul's Church. The Second Universalist Church was organized in 1898, and there was a short-lived Third Universalist Church. The denomination has a total membership of 476.

The Lutheran churches, Swedish (1891) and German (1889), represent two Synods.

The Advent Group also represents two distinct denominations—Advent Christian (1878) and Seventh Day Adventist (1890).

The Church of Christ, Disciples (1894), continues the only church of its denomination, as does Presbyterian (1896).

Of the two undenominational churches, Union Memorial (1865) has by far the largest membership. Community Church (1919) has only 50 members.

The three independent colored denominations are A. M. E. (1892), Colored M. E. (1918) and A. M. E. Zion (1920).

The Four Major Denominations

Since the four major denominations—Congregational, Baptist, Methodist Episcopal and Protestant Episcopal—represent 83 per cent of the Protestant membership of the city and two-thirds of the churches, a more detailed statement is given regarding them.

The Baptists

Their History—After the founding of the Armory in 1794, a few persons with Baptist views met occasionally for prayer and instruction in the Water-Shops district; sometimes an itinerant missionary came to them. On May 13, 1811, these men and women organized into a church with nineteen members in all. "Remote from the center, without means, without social status, in its weakness and poverty, it struggled on for ten years without a pastor or a settled place of worship, holding its meetings in private houses or in schoolhouses and occasionally supplied with preaching." In 1821 the first church was built and the first pastor was ordained in 1822, the church having at that time a membership of fifty.

Baptist Membership—In 1921-22 the Baptist denomination had a membership of 3,704 (20.1 per cent of the membership of all forty-two regularly organized Protestant churches of the city) and nine churches, including three Negro churches with a combined membership of 1,070 (Bethany—51; Mt. Calvary—375; Third—644).

The Baptist membership in 1900 was 1,985, and the yearbook reported 3,572 as the total for 1921, showing a net increase of 1,587, or an average annual net growth of 69 members. A study of the gains and losses in membership during this period shows total gains of 5,025 and total losses of 3,455. These gains and losses were as follows:

GAINS

Baptist	2228—44.3%
Letter	2014—40.1%
Other	783—15.6%

LOSSES

Death	721—20.9%
Letter	1551—44.9%
Revision of Rolls.....	1183—34.2%

Church Finances—The Baptist churches report a per capita expense in 1899-1901 of \$12.07, decreasing to \$11.33 in the period 1908-1910 and increasing to \$13.47 in 1920 and to \$14.35 in 1921. The per capita benevolence of all the churches of the denomination was \$2.61 in 1899-1900, decreasing to \$1.69 in the period 1908-1910, and increasing to \$3.19 in 1920 and to \$5.50 in 1921.

Constituency and Membership by Survey Districts—In the North End—survey districts A, B and E—there are but two Baptist churches, Carew Street, and Mount Calvary (Colored), both in District B. The probable number of adult Baptists and of members of Baptist churches in the North End are as follows:

Survey District	Probable Number Adult Baptists	Number Members Baptist Churches	Percent on Rolls
A	210	72	34
B	735	552	75
E	486	45	9
Total in North End.....	1,431	669	47

In the downtown section, survey district C, the probable number of adult Baptists is 819; the number on the rolls, 720; representing 88 per cent. in the churches. There is one Baptist church in this district, the Third Baptist (Colored).

In the Forest Park section, survey district D, the probable number of adult Baptists is 1,100; the number on the rolls, 667; representing 61 per cent in the churches. There are two Baptist churches in this district, Auburndale and Park Memorial.

On the Hill, survey districts F, G, H and I, there are four Baptist churches: three of them in district H, First, Swedish and Bethany (Colored); and one in district I, Chase Memorial. The probable constituency and the membership are as follows:

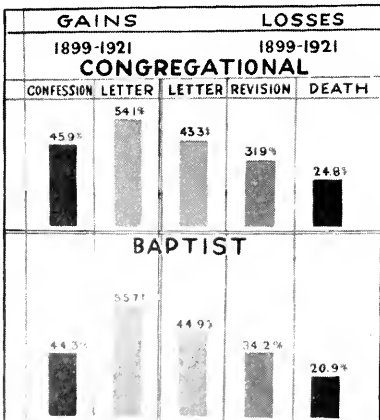
District	Probable Number Adult Baptists	Number Baptist Members	Percent on Rolls
F	316	225	72
G	175	125	74
H	1,100	244	22
I	529	315	60
	<hr/> 2,120	<hr/> 909	<hr/> 43

It is noteworthy that district H has a very small per cent of its probable constituency on the rolls, although there are three churches of the denomination situated here. However, the two white churches both have city-wide parishes, the First Baptist drawing members from districts F and I more than from the district in which it is located. The Colored Baptist Church is the smallest church of this denomination. Contrasting with this small percentage in district H 75 per cent is reported in district B and 88 per cent in district C, the two sections served by the two large colored churches.

The figures for the outlying section, district J (Indian Orchard) and district K, are too small to have special significance. There are no Baptist churches in these districts, though Community Church (district K), which is undenominational, is Baptist in its sympathies. In survey district J, the probable number of adult Baptists is ten; no members are recorded from this part of the city. In survey district K, the probable number of adult Baptists is forty-seven; the number on the rolls, nine; representing 19 per cent in the churches.

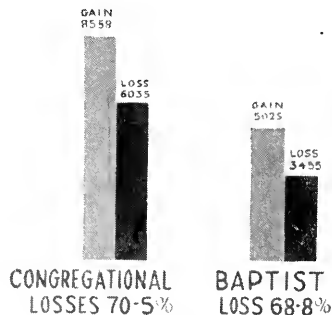
Baptist Opportunity—For the city as a whole, the probable constituency of the Baptist denomination—that is, the probable number of adults who class themselves as Baptists, either as preferring that denomination or as members—is 5,600. The number of resident adults on the rolls of the nine Baptist churches is 2,975; so that the Baptist churches are apparently reaching 53 per cent of their adult constituency.

BOOK-KEEPING



GAIN & LOSSES

IN MEMBERSHIP, 1899-1921.



THE CHURCH MUST TAKE IN 10 MEMBERS TO HOLD 3

The Congregationalists

Their History—The First Church of Christ (Congregational) was established in 1637, on its present site on Court Square; and for nearly two centuries it was the only church in the city. In 1838, the Congregationalists recognized the growing community on the Hill by the establishment in that district of a second church, later called Olivet. Today, there are ten Congregational churches in the city, though three churches have been disbanded during the last twenty years, the Eastern Avenue and the French, and the Olivet church has amalgamated with South.

Congregational Membership—The Congregational denomination today numbers 6,282 members, who represent 34 per cent of the Protestant membership of the city. The denominational yearbooks show that since 1899 the net gain has been 2,379, representing an average net increase of 1,032 yearly. Studying this increase in membership, we find that the gains and losses during this period were as follows:

GAINS	LOSSES
By Confession	45.9%
By Letter	54.1%
	By Death
	24.8%
	By Letter
	43.3%
	Revision of Rolls.....
	31.9%

The percentage of losses to gains is 70.5. This includes the membership of all the Congregational churches during the period 1899-1921.

Church Finances—The per capita expense for these churches in the period 1899-1901 was \$15.07. This had increased in the period 1908-1910 to \$19.44 and in the year 1921 to \$23.59. Contrasting with this increase of expenses, the report shows the per capita benevolence to have decreased from \$8.71 in 1899-1901 to \$2.75 in 1908-10. The benevolence per capita reached its lowest point, \$2.35, in 1914-16; but increased to \$5.92 in 1921. This is the only denomination whose per capita benevolence was lower at the close of the period than at the beginning.

Congregational Constituency—In the North End, there are no Congregational churches except the Swedish Evangelical Mission—district B. The probable constituency and membership are as follows:

District	Probable Adult Congregationalists	Number Congregationalist Members	Per Cent on Rolls
A	265	92	35
B	385	80	21
E	174	100	57
	824	272	33

Downtown, survey district C, the probable number of adult Congregationalists is 1,203; the number on the rolls, 298; representing 25 per cent in the churches. First Church is located here.

In Forest Park, survey district D, the probable number of adult Congregationalists is 3,860; the number on the rolls, 1,736; representing 45 per cent in the churches. There are two Congregational churches in this district, Emmanuel and Faith.

In the Hill Section, the Congregationalists have by far the largest constituency of any denomination. The report by the four districts is:

District	Probable Adult Congregationalists	Number Congregationalist Members	Per Cent on Rolls
F	1,950	973	50
G	1,325	362	27
H	1,375	618	45
I	1,310	587	45
	5,960	2,540	43

These districts have five Congregational churches: Park, in district F; North and South, in district G; and Hope and St. John's (Negro), in district H.

The remaining Congregational church is Evangelical, in district J, where the probable number of adult Congregationalists is 134; the number on the rolls 109; representing 81 per cent in the churches.

In survey district K, the probable number of adult Congregationalists is 74; the number on the rolls, 49; representing 66 per cent in the churches.

Congregational Opportunity—The Congregationalists lead in constituency for the city as a whole, the probable number of adult Congregationalists being 12,055, while the number on the Springfield church rolls is 5,005. That is, this denomination is reaching 42 per cent of its rightful group.

Protestant Episcopal Churches

Their History—The earliest Episcopal services were held in 1817 in the Armory buildings, and an Episcopal society was organized by the four families belonging to the Episcopal church. In 1821 a Rector was secured and Wardens and Vestry were elected.

In 1838 the parish was incorporated under the name of Christ Church. After holding services in the town hall on State Street for a year and a half, the new church building on State Street was consecrated, in 1840. Today there are three Episcopal churches. Christ Church, which moved a block up State to its present site on Chestnut, and which is the Cathedral Church; St. Peter's, in the Hill section, which was organized in 1893 on King Street, and which moved to its present site on Buckingham Street in 1907; and All Saints', in Forest Park, established in 1907.

Church membership of the three churches in 1921 was 1,891, representing 10.2 per cent. of the total Protestant membership of the city. This membership shows an increase of 710 since 1900, an average yearly net gain of 30; a net gain of 60 per cent. of its own membership.

Church Finance—The per capita expense for the Episcopal churches in the period 1899-1901 was \$14.39, rising to \$28.55 in the period 1908-1910, and decreasing to \$22.45 in the year 1921. These per capita figures are based on re-distributed membership figures, because of the revision of the rolls by Christ Church in 1921, at which time nearly 900 members, representing an accumulation over the entire period, were dropped. The benevolence in 1899-1901 was \$1.66 per capita, rising to \$5.71 in 1920, and dropping to \$4.48 in 1921. (These figures are also based on distributed membership.)

Church Membership by Districts—There are no Episcopal churches in the North End, the probable number of Episcopalians and the number of members are as follows:

District	Probable Adult Episcopalians	Number Episcopal Members	Per Cent on Rolls
A	230	100	43
B	100	81	81
E	348	72	21
	678	253	37

In the downtown section, survey district C, the probable number of adult Episcopalians is 469; the number on the rolls, 135; representing 16 per cent. in the churches.

In Forest Park, survey district D, where All Saints' Church is located, the probable number of adult Episcopalians is 1,060; the number on the rolls, 540; representing 51 per cent. in the churches.

In the Hill section, the other two churches are located—Christ Church, just out of the downtown section, in district G, and St. Peter's, far out on the Hill, in district F. The figures for the Hill section are as follows:

District	Probable Adult Episcopalians	Number Episcopal Members	Per Cent on Rolls
F	498	230	46
G	230	150	65
H	555	204	34
I	469	180	39
	1,752	764	43

In the outlying territory, the numbers are too small to have real significance: they concern only twenty-eight Episcopal adherents in survey district J, and thirteen in district K.

Episcopal Opportunity—For the city as a whole there are probably 4,000 adult Episcopalians, of whom 1,700, or 43 per cent., are on the rolls of the three churches in the city.

The Methodists

Their History—As early as 1791, Bishop Asbury visited Springfield, and for a period services were held more or less regularly and a society was formed. The society seemed to have dwindled; and in 1815 it was reorganized, becoming, in 1819, a church. In 1820, the chapel, since known as Asbury Chapel, was built at the Water-Shops. At that time, there were fifteen Methodist Churches in Massachusetts. The first church was built on Union Street in 1823. Today, there are six Methodist churches in Springfield. There has been one recent amalgamation—Trinity and Grace, in 1922.

Methodist Membership—The total membership was 3,276, representing 17.8 per cent. of the total Protestant membership of the city. The Methodist Episcopal Church, therefore, is the third largest denomination. (These churches do not include the various Methodist Episcopal Negro churches, such as the A. M. E., A. M. E. Zion and Colored M. E.)

Church Finances—The per capita expense for the Methodist churches was \$7.94 in 1899-1901, rising to \$10.12 in 1908-10, and to \$15.70 in the year 1921. The per capita benevolence for this same period was as follows: 1899-1901, \$2.78; 1908-1910, \$2.10, and in 1921, \$7.99.

The Methodists of Springfield—In the North End there are two Methodist Episcopal churches—St. James (district A) and Liberty (district E). The probable Methodist constituency in the North End is as follows:

District	Probable Adult Methodists	Number Methodist Members	Per Cent on Rolls
A	1,115	342	31
B	505	122	24
E	950	153	16
	<hr/> 2,570	<hr/> 617	<hr/> 24

In the downtown section, survey district C, the probable number of adult Methodists is 619; the number on the rolls, 189; representing 31 per cent. in the churches. Trinity and Grace M. E. churches, which united in 1922, were both downtown churches; but since the amalgamation have moved to Forest Park—survey district D—where the probable number of adult Methodists is 875; the number on the rolls, 410; representing 47 per cent. in the churches.

In the hill section are Asbury and Wesley M. E. (district H), First Swedish M. E. (district F). The distribution of membership and constituency is as follows:

District	Probable Adult Methodists	Number Methodist Members	Per Cent on Rolls
F	753	402	53
G	350	120	34
H	910	553	50
I	938	511	55
	<hr/> 2,951	<hr/> 1,486	<hr/> 53

In the outlying territory there are, in survey district J, probably 35 adult Methodists and two church members. In district K the probable number of adult

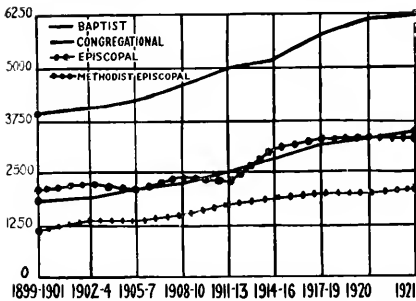
Methodists is 42; the number on the rolls, 12; representing 28.5 per cent. in the churches.

Methodist Opportunity—The Methodist constituency for the city is probably 7,150 of whom 2,720, or 38 per cent., are on the rolls of Springfield churches.

Summary

Of these four denominations, the Baptists make the best showing as to the ratio of the number of members on the rolls of the local churches and the probable constituency, having 53 per cent. enrolled. The Methodist showing is the poorest, with only 38 per cent. The Protestant Episcopal and the Congregational percentages are 43 per cent. and 42 per cent. respectively, which is a trifle higher than the percentage for the city as a whole, that percentage being 41.

RELATIVE GAINS IN MEMBERSHIP - 4 MAJOR DENOMINATIONS



SPRINGFIELD, MASS. 1922

In membership, for the period of twenty-three years, the Baptists again made the best showing, having a net increase of 80 per cent. This is partly due to the establishment and growth of new Negro Baptist churches. The other three denominations report a net gain of 60 per cent.

VI SURVEY DISTRICTS SUMMARIZED

Springfield's facilities of commercial recreation include sixty-three poolrooms, three bowling-alleys, fourteen theatres (with one exception either vaudeville with moving-pictures, or moving-picture houses), sixteen dance halls and a circus ground. In addition the directory lists many clubs and fraternal organizations.

The city government, through its Park Commission, has twenty-seven playgrounds, twenty-one of which are adjoining schools; six community centers, in schools during the winter months; and two parks, Van Horn and Forest Park, the latter of which has been called the greatest playground of the city, having tennis courts, ball grounds, wading pools in summer, skating rinks in winter, a zoo, and acres of woods and lawns.

Organizations and Facilities—The International College has a gymnasium, and a field which is used by the young people of the vicinity; while the Springfield (Y. M. C. A.) College has a gymnasium, a recreation field and a swimming tank which are in more or less constant use by the boys and girls of the city. Many of the churches use the college facilities for swimming and gymnasium classes throughout the week; and the Sunday-School Athletic Association uses the gymnasium for its basketball games. The only other swimming tank in the city is in the excellently equipped Y. M. C. A. in the downtown section. The Y. W. C. A. has gymnasium and recreational equipment. Church recreation facilities include the Olivet Community House, with moving-pictures and a playground; the St. John's Institutional activities, which include a Girls' Clubhouse, a Boys' Club and rooming house, etc.; and other parish houses, which are gathering places for the young people of the several churches.

There are, of course, the usual Boy and Girl Scout organizations and similar groups, such as one of Camp Fire Girls and a Corps of Cadets. These are, with few exceptions, connected with the churches, though they include boys and girls of all creeds.

The Junior Achievement Clubs, also organized very largely in connection with Sunday-school classes, are a growing group of classes for handicraft for both boys and girls.

There is also a Y. M. H. A. The Springfield Boys' Club is a factor in the recreational life of the city, as is the Girl's Club. The membership of these organizations for the whole city is approximately as follows:

Boys 5-19		GIRLS 5-19	
Boy Scouts (12-18).....	700	Girl Scouts	984
Boys' Club (up to 18).....	2,350	Girls' Club	550
International Institute	20	International Institute	80
Y.M.C.A. Boys' Dept.....	426	Y.W.C.A. (under 12).....	60
Y.M.C.A. Employed Boys (18-19)...	337	Y.W.C.A. (Girl Reserve).....	200—260
Junior Achievement (10-14).....	300	Junior Achievement	600
Cadets	100	Camp Fire Girls.....	23
Y.M.H.A. (estimate)	200		
	4,433		2,497

(It was very difficult to secure the exact membership figures; also the number is changing slightly all the time, new Scout troops are formed, old ones disband, etc.)

There are 15,047 boys in the city between the ages 5-19, of whom 4,433, or 29 per cent., belong to some of the enumerated organizations. There are 15,333 girls between the ages 5-19; and only 16 per cent., or 2,497, are within these organizations.

Study of the recreational facilities by survey districts, and a comparison of the social data on juvenile delinquency and poverty as indicated by the Union Relief case and relief rates give a fairly true measure of the opportunities of the children to develop into wholesome, active men and women.

Survey District A—The Brightwood section, including the territory north of Morgan and Ringgold Streets and west of Chestnut Street, has a population of 12,845, 9.9 per cent. of the city's total and 10.1 per cent. of Springfield's children of school age. Of the adult population, 41 per cent. are first-generation Americans, largely Irish. The foreign-born groups include French-Canadian, Irish, Russian, Lithuanian, Polish, Syrian, Greek and Hungarian. The juvenile delinquency of the district is 8.5 per cent. of that of the entire city; the Union Relief cases constitute 9.2 per cent. of the total; and the amount given for relief 8.1 per cent. of the total.

In this district there are four poolrooms; one moving-picture theatre; the circus grounds; three playgrounds, two of which adjoin schools; and one community center. There is one Boy Scout troop. The Visiting Nurses Association has a branch here. This district has a mobile population; few here own their homes. The population is made up largely of workers, many of whom are employed in the factories over the line in Chicopee. Twenty-five of the registered rooming houses of the city are in this section.

In District A there is a probable division of faith as follows: Protestant 37.2 per cent., Roman Catholic 50 per cent., Hebrew 7.5 per cent. Other 5 per cent. and no preference 0.3 per cent. Approximately 27 per cent. of the Protestants of this district are members of Springfield churches. These include members from the following denominations: Baptist 72, Congregational 92, Episcopal 100, Methodist Episcopal 342, other denominations 217.

The churches located in this district are:

<i>Protestant</i>	
St. James Methodist Episcopal	
<i>Roman Catholic</i>	
All Soul's Roman Catholic	St. Thomas' Church (French)

Survey District B—The section north of the tracks, south of Morgan and Ringgold Streets, extending from the river east to Van Horn Park, has a population of 20,987, 16 per cent. of the total population of the city. Of this population, 35 per cent. are foreign-born from Canada, Ireland, Greece, Poland and Russia; and 41 per cent. are native-born of foreign or mixed parentage. There is but a small proportion of children of native-born Americans, except Negroes. Of all children of school age, 16 per cent. are located in district B. The juvenile delinquency, however, is 19 per cent. of the city's total; the Union Relief case rate, 19 per cent., and the relief 25 per cent. There is a branch of the Union Relief Association located here and also a center for the Visiting Nurses. The Boys' Club and the Girls' Club are also in this section. The members of the Boys' Club are largely Irish and Jewish; but include many nationalities. The Girls' Club has members from fifteen different nationalities, including Polish, Russian, Greek, etc. There are three Boy

Scout troops, one Girl Scout troop, the Y. M. H. A. and the R. R. Y. M. C. A. in this section.

The commercial recreations include twenty poolrooms, one bowling-alley, one moving-picture theatre and one dance hall. There is one community center, and there are three playgrounds, one adjoining a school. Two of these playgrounds are among the largest and the best equipped in the city. As indicated, this district is perhaps the poorest in Springfield. It is estimated that more than one-half the city's adult crime is committed here. The only white parish house in this section, which belongs to Memorial Church, is well equipped and thoroughly modern. Unfortunately, this house is not used by the neighborhood. Carew Street Baptist Church, without a parish house, is doing some work among the foreign element in the neighborhood, a Russian group meeting in the church and a Russian missionary being connected with the church. St. Mark's Colored Methodist Church has a rooming house with community activities.

In district B there is a probable division of faith as follows: Protestant, 25 per cent.; Roman Catholic, 44.8 per cent.; Hebrew, 24 per cent.; other, 5 per cent.; no preference, 0.9 per cent., and no faith, 0.3 per cent. Approximately one-third of the Protestants are on the rolls of the churches in the following denominations: Baptist 552, Congregational 80, Episcopal 81, Methodist 122 and miscellaneous 220. The churches located in this district are:

Protestant
 A.M.E. Zion
 Carew St. Baptist
 Mt. Calvary Baptist (c)
 Swedish Evangelical Mission
 Memorial
 St. Mark's Colored M. E.

Jewish
 Benai Jacob
 Congregation Beth Israel
 Congregation Sons of Israel
 Kesser Israel
 Tiferes Israel

Roman Catholic
 Church of the Sacred Heart
 Our Lady of the Rosary (Polish)
 S.S. Peter and St. Paul (Syrian)

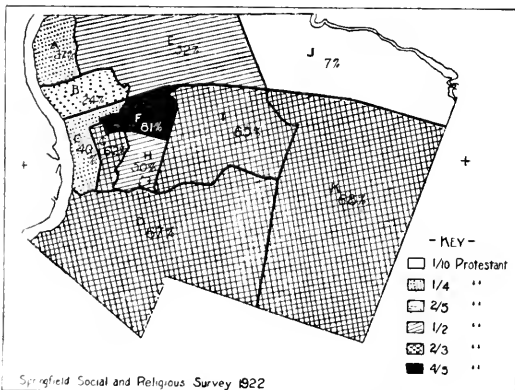
and St. George Greek Orthodox Church

District E, the other survey district of the North End, is the outlying territory east of Van Horn Park, including East Springfield, and has a population, largely native-born, of approximately 8,000, which is 6 per cent. of the total population of the city. Of the children of school age, 7 per cent. are in this territory, and 6 per cent. of the juvenile delinquency occurs here. The Union Relief case reports are 2.5 per cent. of the total; and the actual relief 3 per cent. of the total. There is one poolroom here, and one moving-picture theatre.

There are four playgrounds, three of them adjoining schools, and one community center. There is one Boy Scout troop. The new Liberty Methodist Church has a well-equipped parish house with gymnasium, shower baths, etc., which is becoming a community center. The population is made up of skilled workers, many of whom are buying their own homes.

In district E the probable division of faith is approximately 50 per cent. Protestant and 50 per cent. Roman Catholic. About one-third of the Protestant constituency are on the church rolls, divided as follows: Baptist 45, Congregational 100, Episcopal 72, Methodist 153 and miscellaneous 148. There is one Protestant church. The Liberty Methodist Episcopal, and one Roman Catholic, Our Lady of Hope.

Survey District C—This district, running from the tracks to Mill River and east as far as Chestnut Street, is the downtown section of the city. It has a population of 17,560, representing 14 per cent. of the total, with 13 per cent. of the children of school age. This district is probably 28 per



Ranking of Survey Districts by Protestant Constituency

cent. foreign-born, nearly one-half of the foreign-born being Italian; and 35 per cent. native-born of foreign or mixed parentage. The south end of this district is comparable with district B. Thirty-one per cent. of the juvenile delinquency occurs in district C, by far the highest rate of any district in the city. The Union Relief cases are 24 per cent. of the total and the amount given for relief is 20 per cent. of the total.

It is in this section that the majority of the commercial recreations are located. There are twenty-one poolrooms, two bowling-alleys, eight theatres and nine dance halls. The headquarters of the Union Relief and the Visiting Nurses Association and other agencies are located in this district. There is a branch of the Visiting Nurses Association in the south end of the district. The Y. M. C. A. and the Y. W. C. A. headquarters are in this section. There are six Boy Scout troops, three Girl Scout troops, a troop of Cadets and a branch of the Boys' Club. There are four playgrounds; but three of them are small, adjoining schools. The fourth is a large, well-equipped playground in the south end of the district. It is open the year round. There are no community centers. The Salvation Army and Rescue Mission are also in this section. Ninety-eight, or 55 per cent., of Springfield's rooming houses are located in district C, which indicates a very mobile population. In this, the business section of the town, the business houses are encroaching more and more on the residential section.

In district C there is a probable division of faith as follows: Protestant 40 per cent.; Roman Catholic 56.7 per cent.; Hebrew 1.7 per cent.; Other 0.5 per cent.; no preference 1 per cent.; and no faith 0.1 per cent. Approximately 32 per cent. of the Protestants of this district are on the rolls of the churches in the following denominations: Baptist 720, Congregational 298, Episcopal 135, Methodist 189, other denominations 264. The churches located in this district are:

Protestant

- Seventh Day Adventist
- Third Baptist (c)
- First Congregational Church
- Loring St. A.M.E. Church (c)

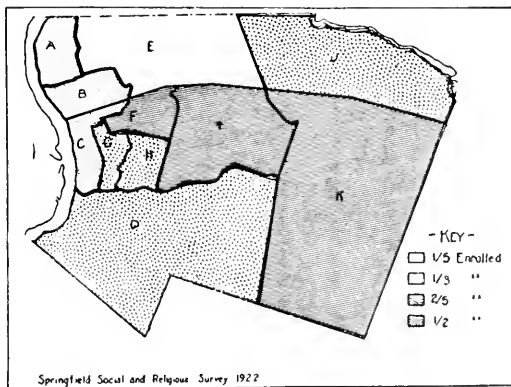
Roman Catholic

- Our Lady of Mt. Carmel (Italian)
- St. Joseph's (French)

Survey District D—The Forest Park section of town has a population of 21,000, representing 16 per cent. of the total. It also has 16 per cent. of the children of school age; but only 7 per cent. of the juvenile delinquency, and 3 per cent. of the Union Relief cases. The district is above the average in number of native-born of native parentage. Its few foreign-born are largely Canadian, English, Irish, some Swedish and Russian, Polish and Lithuanians (Jews).

There are two poolrooms in this section and one neighborhood moving picture theatre. There are four playgrounds, all adjoining schools, and one community center. There is, however, little need for recreational facilities here, as Forest Park

itself is in this district. There are five Girl Scout troops and six Boy Scout troops, and a center for the Visiting Nurses Association. The district is made up almost entirely of single houses or high-class apartment houses. Two of the churches have well-equipped parish houses; and the new Trinity Church, with its rather elaborate parish house, will be located here. Forest Park has a probable division of faith as follows: Protestant 60 per cent., Roman Catholic 25 per cent., Hebrew 14.3 per cent., other 0.2 per cent., and no preference 0.5 per cent. Approximately 41 per cent. of the Protestants are on the rolls of the churches in the follow-



Ranking of Survey Districts by Enrolled Membership

ing denominations: Baptist 667, Congregational 1,736, Episcopal 540, Methodist 410, and other denominations 682.

The churches located in this district are:

Protestant
Auburndale Baptist
Park Memorial Baptist
Emmanuel Congregational
Church of Christ Disciples
All Saints Episcopal
Trinity M. E.
Faith Congregational

Roman Catholic
Church of the Holy Name

Jewish
Congregation Beth El
Kadimah

The Hill Section—Of the four survey districts on the Hill, F, G, H, and I, district F is in the St. James Avenue section and has a population of 8,045, 6 per cent. of the city's total, and 4 per cent. of the children of school age. The juvenile delinquency per cent. is one and one-half; the Union Relief case rate, 1.5 per cent.; and the relief rate, less than one-half of one per cent. The district population is very largely native-born, and far below the average in native-born of foreign or mixed parentage, and in foreign-born. Eighty per cent. of the district is Protestant. There is one playground in the district, adjoining a school building. There are two Boy Scout troops and two Girl Scout troops. There is no commercial recreation.

In District F there is a probable division of faith as follows: Protestant 80 per cent, Roman Catholic 19 per cent, and Hebrew 1 per cent. Approximately one-half of the Protestants are on the rolls of the churches in the following denominations: Baptist 225, Congregational 973, Episcopal 230, Methodist 402 and other denominations 511.

The churches located in the district are:

Protestant
Advent Christian Church
Park Congregational Church
St. Peter's Episcopal Church
First Swedish Methodist Church
Second Universalist Church

There are no Catholic or Hebrew churches in the district.

Survey District G is the Crescent Hill section, with a population of 6,700, 5 per cent. of the city's total, and 2 per cent. of the children of school age. The percentage of juvenile delinquency is less than 1 per cent.; the Union Relief case rate nearly 3 per cent.; and the actual amount of relief, about 4 per cent. of the total. The only commercial recreation in this district is one small poolroom. There is one playground adjoining a school, and there is one community center. There are four Boy Scout troops and three Girl Scout troops. The section is one of the older sections of the city, bordering as it does on the edge of the downtown section; but it is probably the finest residential district of the city.

In District G there is a probable division of faith as follows: Protestant 61 per cent.; Roman Catholic 36 per cent.; Hebrew 2 per cent., and no preference 0.9 per cent. About 37 per cent. of the Protestants are on the rolls of the churches in the following denominations: Baptist 125; Congregational 362; Episcopal 150; Methodist 120; other denominations, 280. The churches located in the district are:

Protestant
South Congregational Church
Christ Church
Church of the Unity
St. Paul's Universalist Church
North Congregational Church

Roman Catholic
St. Michael's Cathedral

Survey District H is the territory south of State Street between Walnut Street and the tracks. It runs south to the Mill River and has a population of 14,575, representing 11 per cent. of the city's total, with 12.5 per cent. of the children of school age, and 13 per cent. of the juvenile delinquency. The Union Relief case

rate is 23 per cent. of the actual amount; and the relief 20 per cent. of the total. District H, like districts B and C, has a large Negro population and quite a number of foreign-born and native-born of foreign or mixed parentage. There is an Italian colony in the district. There are five playgrounds, all adjoining schools, and one community center. One of the playgrounds is used by the St. John's Congregational Church, and one of their workers has charge of the work there. The playground, however, belongs to the city and is connected with a school building. The commercial recreations of the district include four poolrooms, one moving-picture theatre and one dance hall. The St. John's institutional activities are located here and make a real community center for the Negroes of the section. The Olivet Community House is also in the district, and has an aggregate average attendance of 41,585 people, a large part of whom live in the district. The Union Relief has a branch office here. The section is made up mostly of working people and presents, with the other two districts, B and C, one of the special problems for the social agencies of the city.

In District H there is a probable division of faith as follows: Protestant 50 per cent.; Roman Catholic 46 per cent.; Hebrew 0.3 per cent.; other 2 per cent., and no preference 1 per cent. Approximately 39 per cent. of the Protestants are on the rolls of the churches in the following denominations: Baptist 244, Congregational 618, Episcopal 204, Methodist 455, and other denominations 397.

The churches located in this district are:

Protestant

Bethany Baptist Church (c)
 First Baptist Church
 Swedish Baptist Church
 First Church of Christ Scientist
 Hope Congregational Church
 St. John's Congregational Church (c)
 Asbury Methodist Episcopal Church
 German Evangelical Lutheran Church
 Swedish Evangelical Lutheran Church
 Wesley Methodist Episcopal Church

Roman Catholic

Church of the Holy Family

Survey District I—The territory east of the New England R. R. tracks and Winchester Square, has a population of 10,770; 8 per cent. of the city's total, and 8 per cent. of the children of school age. The section has 4.5 per cent. of the juvenile delinquency of the city and 2.3 per cent. of the Union Relief cases, with 2.7 per cent. of the actual relief. This section is made up largely of native-born, and includes among its foreign-born those of English, Canadian, Irish, Scotch and Swedish parentage. It has two playgrounds and the Water-Shops Swimming Pool. The International College and the Y. M. C. A. College are both located here. Both of the colleges are used by the different churches of the city; the Y. M. C. A. College being especially popular, as it has a well-equipped gymnasium and one of the two indoor swimming pools of the city. There is one Boy Scout troop in the district. The only commercial recreation is one poolroom. The population is made up largely of skilled workers, professional men and small tradesmen. Many single houses and better-class two-family houses are found here.

In District I there is a probable division of faith as follows: Protestant 67 per cent., Roman Catholic 31 per cent., Hebrew 0.5 per cent., other 0.2 per cent., and no preference 0.6 per cent. Forty-seven per cent. of the Protestants are on the rolls of the churches in the following denominations: Baptist 315, Congregational 587, Episcopal 180, Methodist 511 and other denominations 467.

The churches located in the district are:

Protestant

Chase Memorial Baptist Church
 First Presbyterian Church

There are no Catholic or Hebrew congregations.

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Survey District J—This outlying section consists of Indian Orchard, which is practically a separate community, with a population of 8,095, representing 6 per

cent. of the total and 7.5 per cent. of the children of school age. The juvenile delinquency is 7 per cent. of the total; and the case rate of the Union Relief, 6 per cent., with the amount of relief 4 per cent. The population is very largely French Canadian and Polish. The Union Relief and Visiting Nurses Association have branches here. There are three playgrounds, one connected with a school; and the commercial recreation includes nine poolrooms, one moving-picture theatre, and five dance halls. The district is made up almost entirely of working people who are employed in the mills and manufacturing places in Indian Orchard and across the river in Ludlow.

In District J, a large majority of the population is Catholic. Of the Protestant group, which is centered in one section of the district, about 37 per cent. are on the church rolls in the following denominations: Congregational 109, Episcopal 3, Methodist 2, and other denominations 28.

The churches located in this district are:

Protestant
Evangelical Congregational Church

Roman Catholic
Immaculate Conception (Polish)
St. Aloysius Church (French)
St. Matthew's Church

District K, the outlying section, includes the almost rural section comprising the southeastern part of the city. This section has only 0.5 per cent. of the population and about 1 per cent. of the children of school age. One per cent. of the juvenile delinquency occurs here; and the Union Relief case rate, as well as the actual relief, is around 1 per cent. There is no commercial recreation here. The Five Mills Swimming Pool is in this section. There are perhaps twenty-five Polish families, a few English, German, Italian, Irish, Scotch and Swedish families. The people, however, are largely native-born.

District K has a probable division of faith as follows: Protestant 67 per cent., Roman Catholic 27 per cent., other 5.3 per cent., and no preference 0.2 per cent. Fifty-five per cent. of the Protestants in the district are on the church rolls in the following denominations: Baptist 9; Congregational 49; Episcopal 12; Methodist 12; other denominations 47.

The Community Church is located in the district and Foster Chapel, a mission of Hope Congregational Church. There are no Catholic or Hebrew congregations.

Summarizing for the city as a whole, there are 41,000 adult Protestants, of whom 26,000 report themselves as church members. There are only 17,000, or 41 per cent., on the rolls of Springfield Protestant churches and miscellaneous groups. This leaves a group of 24,000 adult Protestants who are outside the churches; and to this should be added the group of 13,000 boys and girls and young people who are outside of the Sunday-schools, giving a total of 37,000 men, women and children of Protestant tradition who are apparently not being reached by the Protestantism of the city.

